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official one, to instruct those who failed to pass our public examinations, rousing, at the same time, a noble emulation—the one, who is the guide of youth from love to his profession and the wish to advance science—and the one who teaches only from a sense of duty. When any class of society, let it be what it may, registers on its records such a standard of merit, it needs not to ask for protection. No, on the contrary, it may say to those who command, I will show you the way to better the welfare and life of those entrusted to you. Give place, then, to sovereign intellect !

I must conclude, gentlemen. I have already trespassed too much on your generous forbearance, which has been verified again to-day ; it has been my turn to be the favoured individual, and I am most grateful to you. I know I have passed beyond my limits in this slight sketch, but pardon me in consideration of my good intentions and the humility with which I ask for it. I felt that to you should be consecrated the modest flower which bloomed on the little cultivated field of my intelligence ; it does not boast of beauty, but in place of it has a perfume which ennobles it, that of my gratitude, that which is expressed in the sublime Latin sentence, “*Vitam impendere vero.*”

FRANCISCO DE ASIS DELGADO JUGO.

## PHILOSOPHICAL ANTHROPOLOGY.\*

“*Qui enim secundum carnem sunt, quæ carnis sunt sapiunt. Qui verò secundum spiritum sunt, quæ sunt spiritus sentiunt.*”—S. P. ad Rom., viii, 5.

THE above motto, which we find adorning the title-page, at once proclaims the object of the author, and the tendency of his treatise, which is pre-eminently orthodox. Not unlike the Giessen Professor mentioned by Vogt, our author looks at anthropology with a spiritual eye, and the result he arrives at may be easily guessed. Physiology, he complains in his preface, has ceased to be the science of the nature of man, but has become the science of organic functions. Its pretended vital or organic theories are those of an empty and revolting sensualism ; in short, it is repugnant. Physiology, therefore, should be cleared of the false theories issued from an empirical materialism, and should be confined to the study of the

\* *Physiologie Générale ; Traité d'Anthropologie Physiologique et Philosophique.* Par le Docteur F. Frédault. 8vo, pp. 854. Paris : 1863. General Physiology ; a Treatise on Physiological and Philosophical Anthropology.

functions of the parts, and so become the science of facts and observations. But then there must be raised by her side, as a sister, not as a rival, a synthetic science, which, by bringing the knowledge of metaphysics to bear upon the facts, collects in a skilfully co-ordinated *ensemble* all the general questions which are indispensable to an exact and complete knowledge of the nature of man. Such, our author tells us in his preface, are the ideas which induced him to undertake a re-installation of general physiology, or anthropology, by conjoining into a legitimate union the wisdom of the philosophical schools with modern science. Dr. Frédault professes to be an humble follower of his revered master, J. P. Tessier, whose constant efforts were directed towards the re-installation of a Christian spiritualism in medical science.

The work is divided into five books.

After an introduction on the history of general physiology, Dr. Frédault discusses, in the first book, the question concerning the unity of the human species. But before entering on it our author tells us frankly :

“ We, as well as the best informed and most serious *savants*, entertain not the slightest doubt about the existence of only one human species. It is an old truth, a dogma of humanity, which it appears to us impossible seriously to attack ; and all the objections to it seem to us miserable *jeux d'esprit*. But science, nevertheless, is not satisfied with the simple affirmation of a dogma. It requires demonstration, proofs, and these we are about to give in this first book.” (P. 17.)

Our author accordingly proceeds to treat of the doctrine of species in general, commencing, as in duty bound, with the definition given by Moses that God created all beings after their kinds, (*secundum species suas*), and finishing with Cardinal Wiseman. Then follow chapters on the essential characters of species and varieties, forms of language and religion, and after citing a host of authorities, sacred and profane, Dr. Frédault arrives at the conclusion, that the differences in height, colour, the formation of the limbs, and of the cranium and pelvis are no wise specific, but merely accessory characters ; that all races can interbreed and produce indefinitely fertile descendants, and consequently that mankind form but one genus, one species, one order, and indeed a separate kingdom, in as much as religion, language, morality, industry, and the pursuit of the fine arts, which are the essential characters of human nature, separate man entirely from the lower animals.

The second book, containing four chapters, treats : of the soul, or the formal cause ; of the body, or the material cause ; of efficient causes, and of final causes.

The formula of the nature of man which, according to our author, results from what is proved in the above four chapters, is the following :—

“Man is the natural compound of a reasonable soul substantially united to a body ; acting by efficient causes, and put into action by final causes.”

We have no space for extracts, and must confine ourselves to an enumeration of the rest of the books and their contents. The third book treats of acts, vegetative, animal, and intellectual. The fourth book is devoted to the laws of relation ; the fifth to modality ; the sixth and seventh to life and death, and the work concludes with a few observations on the soul in a separate state.

The author seems to us to have entirely failed in the object he aimed at, namely, in creating a synthetic science of man by engrafting metaphysics on physiology. Dr. Frédault, we know not on what principles, considers general physiology and anthropology to be convertible terms, for on the second title page we find, *Traité de Physiologie générale ou (or) Anthropologie*. We are not aware that in any language general physiology and anthropology, properly so called, are considered as synonymous terms. The results obtained appear to us meagre for so pretentious an inquiry. What must strike the reader is that in the chapter on species the names of some of the most eminent modern naturalists shine by their absence. Thus we find no mention of Darwin and many others, whilst the work is overloaded with citations from saints and fathers of the church, which might well have been omitted without much loss to the reader. We find, therefore, not much scrupulousness in weighing evidence. A good work dealing with a shallow and self-sufficient raw materialism will always be welcomed ; but the man who is to undertake it must himself stand midway between extreme opinions and neither be a fanatical materialist, nor dominated by an improperly so-called orthodoxy, which our author evidently is, and whom, therefore, we cannot accept as a guide in science. We readily give Dr. Frédault credit for great research, but his arguments are neither new, nor do they throw any additional light on the subjects treated of. Still, with all its defects, we recommend the work to the attention of our readers, feeling sure that their labours will not be altogether unrewarded, for they will find in it quotations from a number of meritorious authors long forgotten, and whom our author has the merit of having rescued from oblivion.

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